PRINCE HENRY HIS SECOND ANNIVERSARY.

ECCLESIASTICVS 50.6.

VVho was as a morning ſtar in the midſt of a clowd.

BY

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AT OXFORD,
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TO THE MOST ILLVSTRIOVS PRINCE PRINCE CHARLES *Duke of* CORNEWALL *the happyneſſe of the preſent, & hope of poſterity.*

MOST *Gratious* PRINCE, my *vowed Annuall* ſervice to the *memory* of your bleſſed *Brother* craveth your ſhelter; for, vnder the ſhadow of your *Princely Cedar*, I hũbly deſire to ſpende my daies. Not only the *praiſe* of the *dead*, but alſo the *profit of the living* be my inducements to this worke; both which I hope, wilbe *acceptable arguments* to your *Highneſſe*. I am encouraged the rather *herevnto*, becauſe I ſee your *Princely ſpirit* dare looke *death* in the face, and can be content to hear, that as your renowmed brother's *fortunes*, ſo his *fate* alſo ſhall one day be yours. Many, and happy be your *Highneſſe* daies, that you may ſo long *continue* in the *world*, as the *world* ſhall *continue*; that *goodneſſe* may guide, and *Religion* may guard you, both which will aſſure more *ſafety* to your *precious*

ſoule, then the *Prevention* of the *world*, and *preſumption* of the *Court* can afford you: for theſe will ſanctifie the *Circumſpection* of the wiſe in helping you, and terrifie the *Circumvention* of the wicked from hurting you. So ſhall your Highnes remember your *Creator* in the daies of your youth, and walke in the pathes of *Abraham* before God, till you come to the paſſage of *Henoch* to walk with God. In the mean time the great *Palmoni* the numbrer of times make your daies as happy as the daies of *Henoch*, whoſe *yeares* were as many as the yearly *daies* of the *ſunne*: that in your *felicity*, you may ride on *proſperouſly* becauſe of *truth*, of *meekeneſſe* and *righteouſnes*; and having ended your courſe in *Grace* you may begin never to end in *glory*. Which is the dayly praier of your *Highneſſe* moſt obſervant ſervant

Ex. Coll. Novemb. 6.
the fatall day of Prince
HENRIES *deceaſe.*

DANIEL PRICE.

23.

PRINCE HENRIES SECOND ANNIVERSARIE.

1 *Mispriſion* may aſſaile, and *Envy* ſeeke to *ſilence*, the *memorials* of thoſe gratious inſtruments of Gods glory, *who* being delivered out of the burden of the *fleſh*, be in ioy & *felicitie*, but religious *Pietie* towards God; and obſequious *dutie* towards man, doe both warne and warrant, our gratefull and faithfull remembrances of thoſe *Worthies, of whom the world was not worthy*, who now reſt in the Lord, and are free from their *Labours*, which may ſeeme to be the motiue of *Salomons* ſpeech, Eccl. 4. 2. *I praiſed the dead, which are already dead, more then the living which are yet aliue*, and of the Reverend *Practiſe* of *ancient* times, which did adorne the *names* of the *good*, the *wiſe*, the *iuſt*, the *valiant*, and not only honoured their *Perſons* in their *liues*, but bemoaned the worlds loſſe by their *deaths*, and by their *praiſes*, held out the *light* of their vertuous *Lampe*, to lead others into thoſe *wayes*, which theſe *worthies* had walked in, with *comfort*, & in which, they had finiſhed their race

Heb. 11. 28. Rev. 14. 13.

Eccl. 4. 2.

with *Conqueſt*. *Rude* and *polite*, *Diuine*, and *Prophane* hiſtory doth *countenance* the continuance of ſuch *Cuſtomes*, and therefore though *Snakes* may bite, & *dogs* may barke, and nothing within the *Circumference* of *heaven* can be, without the *compaſſe* of *cenſure*, *duty* only being my *Apologie*, with a *patient content and contempt of gainſayers*, I proceed in my profeſſed *ſeruice*, to the *Annuall* remembrance of my bleſſed *Maſter Prince HENRY*, S. Auſtins rule being my reaſon, *Nec laudantem mouet adulatio, nec laudatum tentat elatio*, when neither he that praiſeth, is moued with *flattery*, nor he that is *praiſed*, can be tempted with *vaine-glory*, when neither *affection* enticeth, nor *opinion* entangleth, it may be both *lawfull* and *vſefull* that the *righteous*, may be had in *everlaſtinſt remembrance*.

Auſtin

2 It being now therefore the *entrance* of the *third* yeare,* ſince it pleaſed the Lord to deliuer the *Princely firſt borne* out of the *miſery* of this *ſinfull world*, and that the Winter *Sables* of *November* doe now repreſent our former *ſorrowes*, it will be not *vnſeaſonable* to remember the *holy* paſſage of *that heauēly ſoule*, which was freed from *Adams* body, to bee tranſlated to *Abrahams* boſome, and his *ſpirit* to returne to God that gaue it. So in our *obſeruance* running with *Peter* and *Iohn* to the Sepulchre now, our eies haue loſt him, & our feet cannot followe him, our *ſpirituall ambition* may lead our *contemplation* where he is, and *ſeaſon* our ſoules with ioy, to knowe what he is. For, *what other is he* (if we dare looke vpon the ſacred blaze of *æternitie*) then a *Celeſtiall* ſpirit, and glorious *Saint*, a Piller in the Tem-

** The fatall 6. of Novemb.*

Temple of God, one of thoſe fed with that *Manna*, cloathed with the *white robe*, called by the *new name*, carying the triumphant *Palme* in his hand, following the *Lambe*, whether ſoever hee goeth. An immortall glorious *Creature*, *Partaker* with the beſt, & moſt bleſt of *Saints*, more beauteous then the *ſtarres*, & equall to *Angels*, A Divine ſeparated ſoule, refined and *enflamed*, by beholding Gods vnvtterable *maieſtie*, in inioying whereof the *Angels* are *inſatiable*, and inceſſant in the *Loue* and *Lawd* thereof. A fixed *ſtar*, whoſe *luſtre* is as full of *beautie* as *glory*. A ſubſtance more *pure* thē the *heavens*, more *orient* then the riſing of the *Sunne*. *How excellent is HEE in thy Tabernacles, O Lord of hoſts*, where being *delighted* with all maner of *ſatietie*: *ſatiety* breeds no maner of diſlike, where now *HEE* hath the *endowments* of an heavenly *inhabitant*, and knows the difference betweene the *conditions* of a *momentary*, & *eternall life*, and though the *Immortalitie* of his *body* haue not yet enioyed the *rights* of that world, eternall *bliſſe*, of the *ſoule*, ſhal one day entertaine the *body* with eternall *beautie*.

3 It was *Davids* precept to *Solomon* his ſonne, *Solomon* my ſonne knowe thou the God of thy *father*, and ſerue him with a perfit heart, and willing minde, and it was *Ioſiahs* practiſe, *that in the eight yeare of his raigne, when he was yet a child, he began to ſeeke after the God of David his father*, where, as *Alexander* was incited by *Achilles* example, and *Cæſar* by *Alexander*: So *David* moveth *Solomon*, and *Ioſias* is enflamed by *Davids* religious profeſſion. Theſe Renowned *worthies*

1. Chr. 28. 9.

2 Chr. 24. 3.

Pſal. 19. 5. began early, and *glorioufly* came forth as a *bridegroome* out of the *Chamber*, and reioyced as *Giants*, to runne their *courſe*, Prince *HENRY* was the true repreſentation of theſe. In him God had ſet a *Tabernacle* for the *ſunne*, *Wiſdome*, *Religion*, *Vallor*, did ſhine in his *blooming*, his *firſt fruits* ſhewed that the Lord had ſhowred vpon *him* the gratious *dewe of his inheritance*, *he did firſt ſeeke the kingdome of God, and the righteouſnes there of, & referred the adminiſtration of other things to the* hand of Providence, *Iudgement* did maſter *opinion*, and by *earely accuſtoming* his *taſte* to the *truth* of *ſpirituall pleaſure*, hee contemned the *falſe* and abhorred the *filthy* pleaſures of the worlde, *luſt* or *pride* could not *faſten* vpon him a deſire to *ſpend*, nor *avarice* a thirſt to *ſpare*, *feare* or *favour* could not cauſe him to preferre *ſhaddowes*, or *neglect* draw him from *rewarding* the meaneſt *deſervers*, *Ambition* drew him not to haſty *adventures*, nor *daunger* ever put him to *diſtruſt*, the *ſunne beames* of his *morning* were moſt *radian*, yet his thoughts *calme*, and a heavenly *peace* in all his *paſſions*, his bleſſed *minde* was never racked with *deſire* or *feare*, nor ever *troubled* with the ſad *burthens* and conſuming CANKERS of this life, never afflicted with the *ſurbate* of cares or *ſurfet* of riots, *froathy* praiſe he avoided as *infectious goodneſſe* was his aime, which being the *cauſe*, led him on in the *courſe* of all thoſe moſt *honourable* actions, he entended, in all which, he was free from the *taint*, much more from the *ſtaine* or *ſting* of ill: *Sophocles* his ἀνδραπαιδία, or *Xenophon* in his κυροπαιδία, nay with all

Eſay. Mat. 6. 33.

Sophoc. Xenoph.

al reverence to holy records, *Salomõ* or *Ioſias* ſo ſoone did not ſo *much*, the later and the *better* of theſe began but in *the 16th yeare of his age, in the 8 yeare of his raigne*, but bleſſed PRINCE HENRY as if he had beene conſecrated from the *wombe*, in the *morning watch* of his life, was a *morning ſtarre* in his luſtre, and conſidered that the Feare of God which the preacher made to bee the ende of all things in the end of his *Eccleſiaſtes* the ſame is the *beginning of wiſdome* in the beginning of his *Proverbs*. Neither *differring* nor *diſſembling* had place in him, or power over him, no *excuſes* no *refuſals* ſtaid him, he *Remembred* his *Creator in the daies of his youth*, he thought it good for him to beare the Lordes yoake in *his youth*, he ſtudied wherewith a *young* man might cleanſe his waies, louely *Iſaac*, loving *Ioſeph*, Princely *Ioſiah*, true harted *David*, beloved *Daniel*, holy *Samuel*, faithful *Timothy* were his *patternes*, to conſecrat his *firſt* & beſt endeavours to *God*, Not only his *Martiall* & *Scholaſtical* exerciſes did honour him with that title which *Livy* gaue to *M. Cato, Si arma ſumpſiſſet in armis natũ crederes, ſi ſe ad ſtudia convertiſſet inter literas educatum*, but his *dayly holy converſing with God in the path of goodneſſe*, his ſpirituall *progreſſe* in grace and favour teſtified that from his *youth vp*, his converſation was *in heaven*, this was the *grace* of his *childe hood*, and *garland* of his *youth*, this *bleſſed* his *life*, & *cõforted* him at *death*, and ſhall *commende* him to all poſterity.

2. Chron. 1.3.

Eccleſ. 12.13.

Prov. 1.7.

Eccleſ. 12.1.

Lam 3.27.

Pſal. 119. 9.

T. Livius Dec. 4. lib. 1.

4 *Learne* hence yee *young Gallants*, that put farre from you the day of the Lord, yee that neither in the

morning nor *meridian* of your liues, *Prepare your selues* to meete *the Lord*, or care that when he commeth he may finde you *watching* and *working*. To *die well*, is a long *art* of a short life, and a *speedy* beginning is the shortest *method* to this *longest* art, *Salomon* telleth of a time, *Eccles.3.2. Tempus mortis*, But as if that were too *generall*, *Paul* confineth that time to *a day*. 2. Cor. 6. 2. *dies salutis*, and Christ limiteth the time of that day to an howre, Mat. 25. 13. *Hora acceptationis*, In the *Reuelation Babylon* is lamented that in *one* howre *her iudgement is come*, Rev. 18. 10. that in *one* howre so *great riches came to naught*, vers. 17. and that *in one howre* shee was made *desolate*, vers. 19. But *times* & *daies* & *howres* are *scantled* yet shorter, by the Apostle, *Iudgement shall be* in a moment, in the *twinckling of an eie*, in the last *trumpe*, that as God gaue his *law* with the sound of a *trumpet*, Exod. 19. 16. So hee shall call for *account of* it with the sound of the *Trumphet*, 1. Cor. 15. 52. How shrill should this *trumpe* be still in our eares as *S. Hierome* witnessed of his *owne*, ever sounding and ecchoing this, *that the surest way to a good life is to beginne betimes*, considering that though Gods *mercies* oftentimes affords vs, *many yeares* to *repent*, yet his *Iustice* affordeth not an *howre to sinne*, *Peccanti Crastinum non promisit* saith *Gregory*, hee promiseth not to *morrow* to the *offendour*, who is alwaies ready to receiue the *penitent*: How should this *consideration* draw vs on, *Trahit enim non cogit Deus*, & lead vs along by the waters *of comfort*, and *admonish vs* all if *hitherto* we haue *neglected*, to fasten vpon the *first opportunity* of seasoning

Eccl. 3. 2.
2. Cor. 6. 2.
Mat 25. 13.
1. Cor. 15. 52.
Ex. 19. 16.
1. Cor. 15.
Hieron.
Greg.
Austin.

our

our souls with that blessed spirit of *sanctification*, while they be fit for *impression*, and that by a *gracious meditation* we consider the race we are to *run*, and the many encombrances which *alwaies* crosse vs, That, *delay* augmenteth difficulties, and more do perish by this *Temptation* then by al the *toiles* & *guiles* of Sathan, the longer we persist in *sin*, the more God *plucketh* his *grace* and assistance from vs, our good *inclinations* are the *weaker*, the *understanding* more *darkned*, the *will* more *perverted*, the *appetite* more *disordered*, the *passions* are more *strengthned*, that at *length* the *stupid* and *benummed* soule, may loose the *spirituall* light of *grace*, & naturall *right* of *reason*, and retaine only the *sensuall twylight* of affections, common with *bruit beasts*, & so the the youth being il spent, *Sathan* wil plead possession in age, & therefore the *dawning*, *springing*, *morning*, time of life must bee consecrated to *God*, it was not only the piety of *Iob* to rise vp earely in the morning of everie day to facrifice and sanctifie his sonne. Iob. 1. 5. But his *owne practise* in his owne young yeares in the *morning* of his *life*, in the *daies* of his *youth*, the secret of God was vpō his Tabernacle. Iob. 29. 29. 4. For this is the time as *S. Ambrose* describeth it, wherein the elemēt of *fier* predominateth in the *sonnes* of men, *calore corporis feruente*, *estu sanguinis vaporantis igneſcente*, *viribus invallida*, *consilijs infirma*, *vitio calens*, *illecebrosa delicijs*, *est Adoleſcentia*, This is the *spring* of life, and how easily may *a spring-tide* drowne all the *summer hopes* of youth, the time *of strength* and *beauty* both easily inflamed by *heate* of *vanity*, the time of *growth* & *activity*, both

Iob. 1. 5.

Iob. 29. 4. *Ambros.*

Aug. both soone nipped with the *frost of mortality*, now *visus acutior, auditus promptior, incessus rectior, vultus iucundior*, now the sunne of the *vnderstanding* doth most *appeare*, and the *starres* of the *senses* most gloriously *shine*, then the 4. humors *resembling* the 4. Elements, the *liver* as the *sea*, the *veines* as the *rivers*, are in their most *pure*, most actiue *operation*, the *heart* vnmoueable as the *earth*, is most fruitfull, and the *countenance* so amiable is, as the *heavē* beautiful, *Goodnesse* then appearing is like *Adam* in his *innocencie*, it maketh the *possessor* to be *noted* and called *the childe of God* this character is *bonæ spei nūcia, bonæ indolis index, virga disciplinæ, gloria cōscientiæ custos famæ laus naturæ insignæ gratiæ virtutum primitiæ*, as *S. Bernard* reverently collecteth the attributes. Alas? how is that *sparke* of vnderstanding, the small *portion* of the *vulgar* dimmed with the mist of *preiudice*, & obscured with the Tempest of *Passion*, that the naturall *youngling*, wil not perceiue the things that are of *God*, contenting himselfe with *Salomons* young man, to reioice in *his youth*, and
Eccl. 11, 9. let his heart *cheere* him, to walke in the waies of his *heart* and in the sight of his *owne* eies, but not considering, that for all these *things* God will bring him to *iudgement*, growing hereby to that *Epidemicall* case
Chrys Hom. 1. ad Pop. that *S. Chrysostome* describeth in such a one, *Difficilis fallibilis vehementioribus ægens frænis Adolescens*. vnfruitful *thornes* then choaking the good seedes of Religion and grace, customable evil *actions* being his cōtrollers of iudgement, *seducers* of will, *betrayers* of vertue, *flatterers* of vice, *vnderminers* of courage, *slaues* to weake-

weakeneſſe, *infection* of youth *madneſſe* of age, *curſe* of life and *reproach* of death. Is it not a *witchcraft* that any ſhould be ſo chained with *inchantment*, of a *momẽtary* eſtate, as ſcarce to thinke vpon the *Condition*, which never ſhall haue end, to *ſatisfie* the *fleſh*, a *neſt* of *wormes* and to neglect the ſoule a *Companion* of *Angels*, to *deſire* rather to *fill vp metam naturæ*, *Natures* aimes of long life, then *menſuram gratiæ*, Graces full meaſure of a *good life*, or *Coronam gloriæ* to attaine *Glories Crowne* of eternall life; crooked *waies*, baſe *wealth*, falſe *pleaſures*, vaine *hopes*, lying *promiſes*, ſweete *poyſon*, and ſenſeleſſe *ſenſuall ſatisfaction* inticing their *ſoules*, to *ioy* in thoſe *things*, whereof *they will be aſhamed ſeeing the end of thoſe things is death.* *Adams* apple, *Eſaus* broth, *Iudas* ſop, *Babylons cup*, are more powerfull, with theſe *ſonnes* of diſobedience, then *Henoks whirlewinde*, *Eliahs* Chariot, *Pauls* aſſumptiõ, or *Iohns* Revelation, and hereby many ſweetly *tempered* diſpoſitions. And worthy *ſpirits* are ſwallowed *vp*, & led a way *Captiue* like the *Gallant* in the *Proverbs*, who went to the houſe of the *Harlot*, the way to hel going down to the *chambers* of death, in the *prime* and *ſpring*, comming to the *fall* of their *leafe*, continuing their *life*, in a wintry ſtormy *Tempeſtuous* courſe, the ſurges *of luſt* beating the ſhip, till the *ſailes* of pride be torne with the *windes* of violent *paſſions*, puniſhing *thẽſelues* with that horrid curſe, *Peccatũ pœna peccati*, the guilt of one ſinne becommeth the puniſhment of another.

Beaux.

Prov 7. 7.

5 I cal to *witneſſe* againſt ſuch this *Princely* Saint, who having obtained a gracious *report* and received

the promiſe is now a *triumphant Chiefetaine* in the army of Saints: whoſe *Scutchion* bare this * *Motto*, *Et nos fas extera quærere regna*, as if he had come into the world but to learne to die, and as *Iſrael* came through the wilderneſſe of *Sin*, to paſſe through it towardes the land of *Caanan*, he began to ſeeke as the text ſpeaketh of *Ioſias*, 2. Chr. 34. 3. the דרש in the original importing not only to *ſeek* & to inquire with al diligẽce, as *Avenarius* rendreth it. But to *conſult*, to *deliberate*, to *ſearch* with all care, for any thing that pertained to the worſhip of God. Not ſo to ſeeke as *Pyrrhus* ambition trained his *thoughts* from *Macedon* to *Greece*, frõ *Greece* to *Italy*, from *Italy* to *Sicily*, from thence to *Africke*, and ſo to *Carthage*, it was no *earthly*, no *worldly* adventure, his *chiefe* ayme was at; though ſo farre as the *Royall* rights of his *Puiſſant Anceſtors*, and the ſervice to his *Soveraigne* Father, in a iuſt war might haue giuen *cauſe*, our vndaunted *Alexander*, needed no encouragement, for hee was ſo nobly furniſhed with all abiliments of a *ſtrong* body, and *valiant* diſpoſition: as if victorious *Ioſhua* had *revived* to *edge*, theſe *ill*, & *dull*, and *reſty* times, *drowſed*, and almoſt *drowned* in the ſweet *havẽ of Peace*, *Peace* being alienated from its own *grace*, and become the *truce of luſt*, and *ruſt of valour*, the *death* of the *army*, and *decay* of the *navie*. And even then when this high borne *Champion*, the grace of the *Court*, and *hope* of the *Campe*, might haue recouered, if not improued the limits of this *kingdome*, when all good *ſpirits* not only *affected*, but *addicted* themſelues to *honourable Martialiſme*, expecting generally a day where-

* *In the Lottery, Armory, and Funerall.*

Aven.

Plut in vita Pyrrhi.

wherein they might heare young *Cæsars Venite*, & his *brandishing sword*, the ioy of the *souldier*, drawne by *right*, edged by *valour*, might haue been attended with victorious acclamation of *Conquest*: even then, so did he *season* & *sanctifie* his *Martiall exercises*, & Princely *studies* of *arts*, and *armes*, and *fortifications*, that hee remembred the weapons of a *Christian* warfare, were not *carnall* but *spirituall*, and howsoever in the *flesh*, he warred not after the *flesh*, *as the blessed Apostle doth distinguish* ἐν σαρκὶ οὐ κατὰ σάρκα, making that holy vse of that vsefull knowledge of *fortifications*, as that he vsed them in a spirituall sense, as S. *Paule* counselleth, to the *pulling downe of strong holds, to the casting downe of imaginations, and every high thing that exalteth it selfe against the knowledge of God, bringing into captivity every of his thoughts to the obedience of Christ*. 2. Cor. 10. 4, 5 So did hee enter *combat*, and receaue *conquest* of both his *enimies* and *himselfe*, and bare before him a *shield* which was never *missed*, yet never *pierced*. It was strange in S. *Ieroms* opinion, *quod corpus assuetum tunicæ potuit sustinere onus Loricæ*, that the emblem of *Arts*, the *Gowne*, and the *ornament* of *Armes*, *Armour*, should fit one & the *same*; that so tender, Courtly, Princely breeding could afford so well set a soule, a *body* as willing as able to haue endured the *Laborious* watching, toyling, fighting, bleeding life of a *Campe*. But that which is more wonder appeared in *him*, that the *Cankers* or *vipers* of a Courtly life!, *Lust*, *Pride*, *Ambition*, *Irreligiõ*, never durst approch *him*, no nor the *wormes* or *moaths* of *greatnesse*, sloath, or *flatterie*, or *vanitie* e-

2. Cor. 10, 3.

2. Cor. 10. 4.

Hieron. in Ep. ad Theod.

ver receaue *acquaintance*, much leſſe *entertainement* with him. All which *creeping*, or *crying* ſinnes, bee as *viſible* as *indiviſible* from ſuch Courtly places: which may bee ſome cauſe that the worde *aula*, which the *Greeks* tranſlate Αυλὴ, is by *Athenæus* interpreted to be *perflatilẽ ventis domum*; like the houſe in the *Goſpell* beaten with the *winds*, furious *paſſion* tearing, or climing *Ambition* overturning, or envious *contention* breaking, or luſtfull *daliance* & *blaſting*, as by violent *ſtormes* the *faireſt* and moſt *hopefull* fruites of *Court* & *kingdome*, haue beene often, not onely *blemiſhed* but *demoliſhed*. That wee fitly might take vp for ſuch Palaces, that Lamentatiõ of *David* for *Mount Gilboa*, o yee *Mountaines* of *Gilboa*, *how are the mighty fallen! how hath the beauty of Iſrael beene ſlaine vpon thy high places!* they that were ſwifter then *Eagles*, ſtrõger then *Lyons* are fallen in the midſt of thee, *Pillers* and *Cedars* in *Salomons* houſe haue ſunke downe even to the *ground*, & yet this excellent *Mirrour of Princes* ſtood as a *center* vnmoved, & retained his *ſtation*. His *liberty* more, *opportunities* more, *power* more, & *incitations* more thẽ other *great ones*, yet he more *free*, becauſe more *faithfull* then others, *yea* ſo free that *infernall* malice, nor the *curious* inquiry of *Popiſh* Pioners could ever taſten any taint of *blemiſh*, either *before* or *ſince* his death, vpon his *Saintlike* life. I abhorre *flattery*, and dare call *evill*, evill, were it in *Bethell* the *kings Chappell*: let κόλαξ and κόραξ a *Courtier* & *flatterer* be the *reciprocall* tearmes of thoſe that *tune* their *tongues* to inchantments; I had rather be a Citizen of *Verona* then *Placentia*, and with

Athen.

2. Sam. 1. 19. 21. 23.

S.

S. Austin, mallem pati supplicium, quàm fœdâ adulatione consequi beneficium, I had rather endure *punishment* for *truth*, then get *favour* by *flattery*. *Diogenes* the *Cynicke* contemned it and ioined togither *linguam adulatoris & manum interfectoris*, and blessed *Prince*, who now is in heaven, in his life *laughed flattery* to scorne, and held that as the *Tyrant* among the wilde, so the flatterer among tame beasts is most pernitious. It may be *Aulica Rhetorica*, to giue more then is due to great ones in their *life*, but that *candle* being extinguished how busie are *tongues* and *pens* to breake open the *sepulchers* of the *deceased*, a thing more *common* thē *commendable* in this age. But to giue the amplest *testimony* of *truth* as wel as of *affection*, *Testimonia virtutis & veritatis*, is an office in *S. Bernards* iudgement that we are bound vnto, *Piety* as well as *duty* requireth it, & *quitteth* herein *flattery*, that a *sea* man whē he is come to the *haven*, and a warriour when he is brought to *his triumph*, and the *blessed* that die in the *Lord* and rest from their *labors*, they that haue been the great *lights* of our firmament their *works* following them, *propter opera & exempla accipiant benigna hominum verba & iudicia*, may be honoured in the *monuments* of their *memorials* by iust praises, not issuing from *Hypocrisy* or *flattery*, to neglect which *service*, were *prophane ingratitude*, or to *deride* it *impious presumption*. For, to any honest minde, how *vnworthy* will it seeme to *deny*, or *maligne* vertue its due, which so abundantly, did appeare in this *triumphant Saint*, the liuing *glory* of the *Protestant*, and rising *envy* of the *malignant* world, as

Aug. ep. 68.

Diog. in Laert.

Bern.

Rev. 14.

if the *Graces* had beene *midwiues* at his *birth*, the *Muses* his *nurses*, the *vertues* his *attendants*, and *goodnesse* as a good *Angell*, his *guide* to direct him in al his *waies*. And as if acquainted with *Saturne* the Planet of *Contẽplation*, and with *Iupiter* the Planet of *Action* * *Quærere* was the word *best* liked him, the *worke* that best *fitted him*. As if he had duly considered our Saviours councell, *Primùm quærite*, first seeke; *Cum dicit quærite en diligentiam, cum primùm quærite en sapientiam, diligence* in *seeking*, *wisdome* in *seeking first*. It was the fruit of both, in *Iosias* to *beginne to seeke God the first time of his raigne* when he was a *childe*, in *Mary Magdalen* to come to the *sepulcher* the *first day* of the *weeke* before the *dawning* of the day, in those that were *first* admitted into the *vineyard*, that they were in the *market* the first *howre* the Master came to hire; the *firstlings* of the *cattell*, *first borne* of the *children*, *first fruits* of the *earth*, *first hopes* of the *promise*, *first* tythes of the *yeere*, & *first times* of the day were ever *deere* & *acceptable* to God. To *instance* in the *last* only, the first *opening* of the *daie*, seeing, there is no *word* vnnecessary in the *book of God*, every iot *therein*, affording *obseruation*, if not *Admiratiõ*, why so *precisely* is this time of the day the *morning* mentioned in *scripture*? the *Angels* hastning *Lot* out of *Sodom* in the morning, Gen. 19. 15. *Abraham* his preparation by rising *earely* to go to *sacrifice Isaac* in the *morning*, Gen. 22. 3. *Iacob* to set vp a *piller* at *Bethel* rose vp earely in the *morning*, Gen. 28. 18. *Moses* commanded to stand before *Pharao* earely in the *morning*, Exod. 9. 15. *Ioshua* in his care in the conviction of *Achan*

* *Quærere.*

Mat. 6 33.

Chrys.

Gen. 19. 15.

Gen. 22. 3.

chan roſe vp earely in the *morning*, Ioſh. 7.16. *Elkanah* and *Hannah* their earely *worſhip*, the *Levits* early ſtanding before the *Lord*, *Iob* early ſanctifying of his *ſons*, *Hezekias* early *ſacrificing*, *David* early *praying*, *Ieremy* early *preaching*, and Chriſt early *riſing*, with infinite other *examples* of the *morning* ſervice that the Saints haue *perfourmed*. I ſay wherefore is this eſpeciall *circumſtance* ſo exactly *placed* in the *front of* ſo many of the ſacred *hiſtories*, if it did not note vnto *vs*, how *acceptable the firſt fruit* of time is vnto the *Lord*, and therfore firſt to *ſeeke*, in the beginning of our *day*, whether as *Thomas* diſtinguiſheth, it bee in the morning of the *naturall* day, or of our *humane* life, or of *our ſtate in grace*, or *paſſage* to glory, the *Prime* of our *Calender* to be conſecrated to *God*, and the *ſun* no ſooner to *diſplay* its light vpon the *earth*, then we to lift our *ſoules* vnto the *heaven*. As was the *dayly* andearly courſe of this devout *Prince*, who in his private morning prayer, early ſeeking the God of his Fathers, communed with his own heart in his chamber, and was ſtill. It was a gratious *promiſe* made in the time of the Law, *If thou ſeeke the Lord thy God, thou ſhalt find him*, Deut. 4.29. & ever ſince it hath beene the *precept*, or rather the ſum of all precepts to ſeeke the Lord, as appeareth by the *Phraſe* of *Scripture*, either *faciem quærendo*, by ſeeking his face, Pſal. 24.6. or *bonitatem quærendo*, by ſeeking his goodneſſe, Eſra. 8.22. Or *mandata quærendo*, by ſeeking his Commandements, Pſal. 119.100. Or *miſericordiam quærendo*. Dan. 2.18. &c. and the *bleſſing* promiſed is, that the *hearts of them ſhall reioyce that ſeeke* the

1. Sam. 1.9.
1. Chr. 33.30.
Iob. 1.
2. Chr. 31.3.
Ier. 17.13.

Aquin.

Pſal. 4.4.

the Lord, 1. Chr. 16.10. *Yea the hearts of them shall liue that seeke the Lord*, Psal. 69.32. Which made the *Royall Psalmist* so experimented, that he proclaimeth, they that knowe thy name will put their trust in *thee*, *for thou O Lord never failest them that seeke thee*, Psal. 9.10. Which may serue as a briefe *application* to all his acknowledgements of deliverance, from the *paw* of the *beare*, the *Iaw* of the *Lion*, the *Iauelin* of *Saul*, *Goliahs* speare, *Achitophels* trappe, *Absolons* treason, *Doegs* slāder, *Shemei* his curse, from the mouth of the *sword*, the *murren* of his people, the *horrours* of his sinnes, & the *rebellion* of his owne sonnes. S. *Austin* in his meditations on the Psalmes asketh the question vpon *Davids* speech, *Quærite faciem eius semper*; *Si semper quæritur, quando invenitur, inventus est, & tamen quærendus est?* Seeke his face evermore? why if he must bee sought *evermore*, when shall he be *found*, is he found, and yet is he to be *sought*? and answereth *himselfe* thus, *Deum invenit fides & adhuc eum quærit spes, charitas autem & invenit eum per fidem & eum habere quærit per spem*, faith hath found *God*, and *hope* seeketh him, but *charitie* both hath found him by *faith*, and seeketh to *haue* him by *hope*. According to the measure of which methode our now *Immortall*, then *mortall Prince*, did seeke the *Lord*, being *stedfast* in faith, *ioyfull* through *hope*, & rooted in *charitie*; hee hath passed the waues of this troublesome *world*, and is come to the *Land* of everlasting *life*, and there hath found the *Lord*.

Aug. in Psalm.

6 *Learne* hence then from the *Cedar* yee fir trees, and *shrubs* of the *forrest*, yee that ever lived vnder his sha-

shadow, or now are in the *sunshine* and *countenance* of greatnesse, *learne* to seeke the *Lord*: this is the whole duty of man, the summe of all Gods will revealed in his *word*. Yee may see in the naturall agents, whether they be to *beare rule*, as the *Sunne* and *Moone*, which are placed in the *firmament*, or be *ruled*, as the *Elements* and parts of this lower world, they all worke, as if they knewe what they wrought, and in their severall courses seeke to performe his will, as if they were *acquainted* with his *wil*. How much more doth it *cõcerne* men, whom in a maner hee hath made partakers of the *divine* nature, to *seeke* his glory, seeing that by his glory, they seeke their own good? The *Orbes* & *Arches* of heaven, with their *starres* and *planets*, and the whole *fabricke* of nature, were ordained to finish their course by *motions* and *operation*: and so man as hee was created to a *more*, nay to the *most*, happy and blessed ende, should attaine therevnto, not by *sloath* and *idlenesse*, which (as the *worme* in the *guord*) be the *devourers* of *goodnesse*; but by *endeavour* which is the *spirit*, and by ambition the *spurre*, should stirre on in the waies of *grace*, being in the glorious *liberties* of the sonnes of God. How commonly knowne be those notions, that our life is but a *iourney*, a *race*, a *voiage*, a *combat*, & we are but *travellers*, *souldiers*, *workemen* in the vineyard, &c. All which are with many more notes of *seeking* and *labouring*, which should *edge* a good minde to wish as *Heathen Seneca* did, that hee might ever bee in action, *Malo enim* (saith he) *vt me fortuna in castris suis, quàm in delitijs habeat*, hee had rather bee *fortunes* Seneca.

warriour then her *wanton*,& rather dwell in her *Camp* then in her *Court*. *Erasmus professeth* that hee had no time to be sicke,or opportunitie to take Physicke:and the former *Seneca*, that he had scarse leasure to sleepe,

Sen.Ep.8. *Nullus mihi per otium dies exit, partem noctium studijs vendico, non vaco somno,&c.* neither *day* nor *night*,eating or *sleeping* could withdrawe him from studies;& the devise of *Aristotle*, who by letting a ball fall into a *bason*, kept himselfe waking. Which *starre-light* of good in them should stirre vs vp, who are in the *sunshine of grace*,& lead vs on to the *search* and discovery of *Immortalitie*. These *meditations* should lead vs on

1.King.10. further to the Queene of the *South*, seeking by a long

Gen.2. iourny to come to heare *Solomon*:shee and the *Ninivits*,and other *Heathens*,may iustly arise in iudgement against this *generation*, and condemne vs *Christians*. For not to flatter our selues in a matter of so great importance,wee cannot plead *ignorance*, neither can we excuse *negligence*,in the care of our *searching*, and maner of our *seeking*. The devouring *sword*,terrible *shot*,wounds,outcries, alarmes,groanes of the *dying*, danger of the *surviving*,cannot keep the valiant warriour from seeking the lawrell of *victories*. The vntamed *Sea*,and tottering *ship*, the *stormes*, or *calmes*, or *rocks*,or *sands*, or *shipwracke* of others cannot detain the Marriner from seeking for his hoped for *commodities*. And yet the one in the height of his *honour* maketh his way through blood,and the other,as if borne vnder *Aquarius* wasts his life in the *waters*: whereas many,whose whole life never partakes of any painful

inter-

interruption, whose bellie God hath filled with *treasure*, and satisfied with all maner of *content*, haue not begunne to seeke, nor cared to finde the God of their *Fathers*; thinking it then time enough, when the cloud of *sicknesse* portendeth the *Tempest* of death, which like a dãpe puts out al the *light* of *pleasure*. How deere therefore ought that *counsell* to bee, Seeke the Lord while he may be found, (*i*) to seeke him while we may seeke him: for χρονὸς is ρον'ς, Time is fixed on a wheele, that incessantly whirleth, and draweth with it vs, & all our actions. And our *lease* of life is, as the ancient *Hebrewes* haue by calculation of the yeares observed, so short, that if wee would with all our *forces* and *studies* endeavour to atchieue some matter of worth, wee should bee in daunger of wanting *day light*. For if the daies of our age be *threescore* yeares and ten, or if men bee so strong that they come to *fourescore*, which was the longest date of yeares that *Moses* afforded; deduct first the time of *eating* and *sleeping*, which is the greater *moetie of mans life*; & then deduct the daies of *childhood*, which is an *ignorant folly, and innocent simplicitie*, then deduct the daies of *youth*, which is no better then an *indiscreet heat*, *rash* and *heady*, and as *Solomon* calleth it, an inconstant vanitie; deduct yet the daies of *age*, *which is lifes wast, and mans winter, a hoare frost, cold and vnhealthy*: and when wee thinke this *Survey* and *substraction* is ended, and we haue seene all the travel, that God hath giuen vnto the *Sonnes* of men, to bee exercised therein; yet deduct the daies of *Sorrowe*, the souls *feaver*, an eating *viper*, a fainting *miserie*, a little colde

Athe.

Psal. 90. 10.

to pinch vs, a little heat to *parch* vs, the aking of a *tooth* or *finger*, able to distract our *studies*, or *sports*, or *labors*; in *sickneſſe weake*, in *diſcontent withered*: and all theſe houres of *childhood*, *youth*, *age*, *ſleepe*, *ſickneſſe*, *ſorrowe*, *ſubſtracted*, where is that life of man threeſcore yeares & ten? Which if it were ful, it were but the number of the yeares of *Babylõs* captivity. Nay where is the *yeare*, the *day*, the *houre*, that man may be ſaid to liue? The life of mã is but a ſpã long, nay leſſe, it is but *inſtans tẽporis*, a moment. *Number* & *weigh* the time paſt, it is ſpent, it *weighs nothing*. *Number* and *weigh* the time to *come*, it is *vncertaine*, we cannot weigh it. *Number* & *weigh* the time *preſent*, is is not a *dram*, a *graine*, a *mite*, it is but a *moment*. *Eudæus*, *Villalpanda*, nor all the *meaſuriſts* haue *waight* or *meaſure* to expreſſe ſuch a *fragment*, a *moment*, being not ſo much in *proportion* to *eternity* as the leaſt moat in the *aire*, to the body of the whole *earth*. Wherefore, if God, even beyond the courſe of the *natural compaſſe* of life do vouchſafe thoſe whõ he hath choſen from the world, & called out of the *world* to endow them with the life of *grace*, to the end they may *ſeeke* his *glory*, and even in the frailtie of *life* to afford many ſo bleſſed & *gratious* opportunities to ſeek him. let vs gird vp our *loines*, and ſeeing the *day ſtarre* hath ſhined in our *hearts*, and the day ſprang from on *high* hath viſited vs, *let vs runne with patience vnto the race that is ſet before vs*, looking, ſeeking, ſtriving, earneſtly endeavouring, and preſſing hard to the marke, vnto *Ieſus* the author, and finiſher of our faith; whom if we *ſeeke* we ſhall *finde*, and with him all things *neceſſary*

Heb. 12. 1.

sary for vs. To which glorious acquisition as this *blessed Prince* was faithfully *addicted*, so now is he of it, in soule, fully *possessed*.

7 Whose noble *thoughts* aymed at more, then either his Royall birth could designe *him*, or *Regal* succession assure him, desiring to *improue* his *Patrimonie*: * *Regna extera*, that is, *cælica Regna*, or * *Regna extera quærere*, that is, *Regna ex terra*, or *extra terram*; celestial kingdomes, were his *aime*, & *hope*, a *kingdome* that hath no *end* for *termination*, no *confines* for *limitation*, farre aboue *principalities* and *powers*, wherein no man can *resolue* whether his sanctified *ambitiõ* were more *high* or more *happy*. For had his desires level'd, at the *regaining* of a *neighbour* kingdome, which either by match hath beene *conioyned* or by *proweſſe* hath beene *conquered*, the *example* had not wãted *followers*, nor the *enterprise honours*. Our Chronicles haue *bequeathed* a testimony vnto al posterity in this kinde of a * renowmed Prince of *Wales*, whose *honour shall not lie in the dust*, while the *life* and *light* of bookes, shall remaine: whose much *honoured example*, no doubt, did much adde *valour*, to Great HENRIES disposition of *warlike honor*, in the *atchieving* of some Princely *adventure*, and giving life to that *honourable*, though now *lamentable* estate of *English Martialists*. Whose *valiant service*, against *Popish* and *Turkish* enemies, hath beene *sealed* with their *blood*, and they had in high *esteeme* among al the *military* men in the *world*, whose renowne had enioyed a *resurrection*, had this *Loadstarre* of *honour* appeared longer. But his *designes* being directed to a

* *Regna extera.* * *Pithagorei vocant ἀνλιχθονα ex adverso sitã Terram. Clem. Alex. Strom. lib. 5. cap. vlt.*

The victorious Blacke Prince.

more *ſpirituall marke*, heaven was his *hope*, beginning his *voiage* to *glory* in the way of *grace*: through which kingdome *of grace* he paſſed, not as an *alien*, or *traveiler*, but as an *inheritour*, not as a *ſervant* but as a Princely *ſonne*, an heire, a coheire, acquainted in his paſſage, with *the word*, and accompanied with the Angels of *God*. Seeing al worldly things, *beneath* him, he *eſteemed* them as *ſublunary*, neither altogither worthy of *contempt*, nor any way as able to afford *content* to his ſpirit, which like an *Eagle* fled vp into the *ſpheare* of divine *contemplation*: and ſo farre was he aboue his *nature* by *grace*, as hee was by *Royall birth* in *nature* aboue *other men*. A *kingdome* he might haue affected: for worldly *honours ſanctified*, may be *ſought* by thoſe *whom* God hath *therevnto* appointed. *Iacob* beſides his legacie of *ſpirituall bleſſing*, left temporall *legacies* to his ſonnes, the *bleſſing* of the Sea to *Zabulon*, bleſſing of fruits of the land to *Iſſachar*, Iudgement to *Dan*, victory to *Gad*, ſtaffe of bread to *Aſher*, Eloquence to *Nepthali*, fruitfulneſſe to *Ioſeph*, the ſcepter to *Iudah*, & ſo of the reſt. And it was *Davids* acknowledgement, *The king ſhall reioice in thy ſtrength O Lord, exceeding glad ſhall he bee of thy ſalvation. Thou haſt given him his hearts deſire, & haſt not denyed him the requeſt of his lips. Thou haſt prevented him with the bleſſings of goodneſſe, thou haſt ſet a crowne of pure gold vpon his head*, Pſal. 21. 3. When the kingly Prophet confeſſeth with much ioy the *bleſſings* he had received from the *Lord* generally here as in other places, *particularly* hee nameth theſe *bleſſings* of good things, how he was *choſen before* his brethrē,

Gen. 49. 1.

Pſal. 21. 3.

wiſer

wiser then his *teachers*, *worthyer* then the *ancients*, *stronger* then his *enemies*, and not only *expresseth* God to be the *author* of his *Royall power*, but also of his *Martiall prowesse*, *Blessed be the Lord my strength*, *which teacheth my hands to war and my fingers to fight*, *my goodnes*, *my fortresse*, *my tower*, *my deliverer*, *my shield*, Psal. 140.1. Yea and the preservations of him *in utero*, *ex utero*, *ab utero*, to *bring him* to that *dignity*, by *covering* him in his *mothers wombe*, Psal. 139.13. by receiving him from the *wombe*, Psal. 22.10. yea *by taking* him out of the *wombe*, Psal. 71.6. All religious *Princes* will acknowledge *Tuum est regnum Potentia & gloria*: his was the *Practique* as well as the *Theorique*, he put kingdomes in the scales *of iudgement* to examine as wel the *weight* of their *worth* & Gods blessing in so great *gifts*, as the weight of their *labyrinths* of cares, & feares, and *Meanders* of *troubles*; he found the *honours* to be *transcendent*, that good kings were the *Dearlings* of God, his *deputies*, *stars* in his *hand*, *signets* on his *finger*, the great *lights* of his *firmament*; those, to whom he not onlie *partaked* his *scepter*, his *power*, his *honour*, but even of his owne *omnipotent* Titles, not only as the woman of *Tekoa* gaue the attribute to *David*, *My Lorde the king is wise, as an Angell of God*, but God bestowing his owne name, *Dixi quod Dij estis*, I haue said yee are Gods, Psal. 82. and his sons name, *Nolite tangere Christos meos*, Touch not my Christs, Psal. 105. and not only the *name*, but the power and speech of his *spirit*, as in *David*, *Spiritus Domini loquutus est per me*, the spirit of the Lord hath spoken by me, 2. Sam. 23.2. and, that they

Psal. 140.1.

2. Sam. 14. 17.

they haue ever *beene eſteemed* the *chiefeſt* of the *ſonnes* of men, the *chariots* of *Iſrael*, *Oracles* of wiſdome, *Chãpions* of valour, *Guardians* of Iuſtice, the *Gemmes* & *Diadems* of governments beauty. *Yet*, in al this *Soveraignty*, they are ſubiect to more *violence* of *ſtorme*, then their *ſubiects*, they are no more free from *emptineſſe*, *wearyneſſe*, *thirſt*, *heate*, *cold*, *ſweat*, *labour*. They are like the heavenly *bodies*, which cauſe *good* or *evill* times, which haue much *reſpect* and no *reſt*, ever in *motiõ*, never freed in their *perſons*, *actiõs*, or *times*; being in *great* ſtate, they are *greateſt* ſtrangers to themſelues, & haue (if they duely execute their *great places*) ſmal time to attend the *health* ether of *body* or *minde*. Nay more thẽ others their provident watchfulneſſe expreſſed in the Ægyptian *Hierogliphicke*, *ſceptrum cum oculo*, ſheweth that day nor night, any *intermiſſion* ſhould exclude their *cares*, for the *ſtate* they governe, by the *influence* of their goodneſſe: ſeeing as the dignity, ſo the burthẽ of duty is ſo great, as that *Seneca* his ſpeech vpon this *occaſion* is found moſt true,

Pier. Hierog.

Quisquámne regno gaudet? O fallax bonum,
Quantum malorum, quàm fronte blandâ tegis!

The beſt of *Kings* findes, that ſometimes *hee weares a Crowne of thornes*. *Coronets* and *Chapplets* of *Oliues*, or *Lillies*, or *Lawrels*, or *Roſes*, or *Violets*, or *Gold*, or *Pearle*, are not without ſomewhat that will often *vexe* the *wearers*, and they will confeſſe that within that ſmall *circle* there is the weight of a *world*. The boyſtrous troubles attending on which cauſed the *heathẽ* to profeſſe that if a Crowne lay before him on the *ground*, he

he would not thinke it worth the *taking vp*; *Cassiodor* confirming that by the neglect of the *heathen*, *Regnum est, nolle regnare*. And therefore did our *Blessed Prince* lay his proiect for a *kingdome*, out of *compasse* of *trouble*, or *treason*. Howsoever by the dues of *Nature*, and *custome*, and *succession* hee was haire apparant to three *Crownes*, yet hee tooke vp the *motto* of that Reverend *Centurion*, who built vs a *Synagogue*, *Quarta Perennis*, and most divinely considered, that an earthly kingdome was like the place, where *Paule* rested called the *faire havens*, Act. 27.8. yet *Euroclydon*, a tempestuous easterly winde may arise, no safetie in a *kings Palace*, be it never so *strong*: not in his dining Chamber, *Belshazzar* was astonished there; nor in that *Privy* chamber, *Eglon* was slaine there; nor in the *bed chamber Ishbosheth* was slaughtered there; nor in the *Chappell*, *Zenacherib* was murthered there: *Only*, safetie is to be expected *there*, *where never harme entred in*, *since Sathan was put out*, where there is a *kingdome*, where the *Prince* is *veritie*, the *Lawes Charitie*, and the limits *Eternitie*, where the meat is *Manna*, the exercise *reioycing*, the musicke *Haleluiah*, the company *Saints*, and the Quire *Angels*. Not only a kingdome of *Priests*, as in Exod. 19.6. or a kingdome of *Prophets*, as in Luk. 13.28. but a kingdome of *kings*, Rev. 1.5. but a *prepared* kingdom Mat. 25.34. A *heavenly* kingdome, 2. Tim. 4.18. An *eternall* kingdome, 2. Pet. 1.11. The *kingdome* of heaven Mat. 18.3. The *kingdome* of Christ, Eph. 5.5. The *kingdome* of God, Ioh. 3.3. A *kingdome* where there is *power* and *glory*. Into which *kingdome*, *power* and *glory*, that

Cassiod. Ep. 3.

Sr. Thomas Bodley.

Act. 27.8.

triumphant Saint, blessed Prince *Henry* is already entred, and having kept his *faith*, fought his *fight*, ran his *race*, and finished his *course*, he hath obtained a *Crowne* laid vp for him, the Crown of *life*, Iam. 1. 12. a Crown of *righteousnesse*, 1. Tim. 4. an *immarcessible* Crowne of *Glory*, 1. Pet. 5. 4.

8 Learne hence yee dunghill *muckwormes*, whose base earthly and *beastly* thoughts never straine further then to be *ambitious* of *Mammon*, and to lay vp treasure where the *rust* and *moath* doth corrupt & where theeues do breake in, and steale; never partaking *anie sparke* of a *noble spirit*, whose soule is not only *encouraged*, but *enraged* & *enflamed* with the desire of a kingdome. How ought this ambition of the soule, to be of force, to *darken* and *dull* all sensuall *senses* & worldly *regards*, and to carry yee vp, vpon the wings of *desire* and *hope*, that yee may performe *the passage* with more *alacrity*, to come to this *kingdome*: that when ye are no longer capable of *this world* ye may bee *established* in a kingdome of most happy *condition*. It was the speech of *Philip* to his sonne *Alexander*, *Idoneum & compar tibi regnum fili invenias, quoniam Macedonia tui capax nõ est*, Sonne seeing *Macedonia* is not a place *fit* for thee, thou maist finde a more *competible* and *capacious* kingdome. The *world* is not capable of *vs*, it is a limited finite small *compasse*, the *soule* though it be but the inmate of the *body*, is a celestiall *transcendent creature*, and being rightly guided, is ever ascending *vpwards*, not here transported, either with *desire* of that which shee *hath not*, or with *carnall delight* of

that

that ſhee *hath*, never entertaining at one time and togither, thoſe two *extreames*, the *loue* of God and of the *world*; her *ſingle eie* not being able to behold *heaven*, and *earth togither*, and therefore neglecteth *riches* as a *thorne*, *pleaſure* as a *ſpurre*, *glory* as a *blaſt*, *beauty* as a *flowre*, *luſt* as a *fire*, and *Ioy* as a *fury*. It was *Cyrus* proclamation to animate his *army*, and to draw *valiant* ſpirits to his *party*, that, whoſoever would ſerue him in that *warre* ſhould worthily be *preferred*, whatſoever his condition were. If he poſſeſſed a *Cottage*, he would giue him a *village*; If he had a *village* he ſhould be *gouernour* of a City; if *Ruler* of a City he would make him Prince of a *Region*, or *king* of ſome *Coũtry*. What he promiſed to the beſt of *his*, *God* proclaimeth to the leaſt of his even a *kingdome*, even a *kingdome* of ſuch *maieſtie*, that neither in *deſire* this cã wiſh, nor in hope *aſpire*, nor in imagination *faine* any greater glory. What empty and ſpungy creatures then be they, who deſire to ſatisfie their fill with any thing, and beſtowe all their liues in ſeeking onely thoſe things, which be wiſht *ſine prouidentia*, and kept *non ſine pœnitentia*. What fruit can appeare in thoſe things, *Quæ poſſeſſa onerant*, *amata inquinant*, *amiſſa cruciant*, in poſſeſſing wherof they *burden*, in louing whereof they *defile*, in looſing whereof they *torment* themſelues. S. *Chryſoſt*. fitly propoſeth a great man in the higheſt *ſpheare* of earthly *Elevation*, and thus beſpeaketh him, *O man, Is es quem ſenſus fallit, tempus deſerit, &c.* Thou art hee whom *ſenſe* deceaueth, and time forſaketh, whome *Pompe* hurteth, and *age* changeth; the *greater* fret thee,

Plut in vita Pyrrhi.

Aug. in 119. *Pſ.*

Chryſ.

and the *leſſer* flatter thee; ever in *feare*, never in reſt; all this but *golden miſerie*. When Sathan tempted our
Mat. 4. Saviour with the greateſt *temptation*, he preſumed to offer him all the *kingdomes* of the *world*, and the *glory* of them. It was a *great offer*, all the kingdomes of the *world*, and yet ſmall *glory*, that it could bee ſhewed *ictu oculi*, in the twinckling of an eye, as S. Luke readeth ἐν στιγμῇ χρόνου *in an inſtant of time*: the glory that is in the *Celeſtiall kingdome*, *Non oculus videt*, no eie hath ſeen. It was a great traunce in *Peter*, when at *Chriſts* transfiguration he cryed out, Let vs make three *Tabernacles*
Mat. 17. one for Thee, one for *Moſes*, one for *Elias*: *Moſes* Tabernacle was diſſolued, hee *muſt haue none*, hee had no commiſſion to make a new one: *Elias* was taken vp into *heaven*, he reſted on the *holy hill* more glorious thē to abide in a Tabernacle, hee *needed none*; *Chriſt* would not enioy ſo much as a hole to hide his head on *earth*, much leſſe a *Tabernacle* on a hill, hee would haue none. It had beene glorious to be preſent at the maieſtie of that *meeting*, where in body, were repreſented *Elias* from heaven, *Moſes* from the graue, *Peter* and others from the world, nay where *Pater in voce*, *filius in carne*, *ſpiritus ſanctus in nube*, where the bleſſed *Trinitie*, as at the *Baptiſme* before, ſo now againe at the *Transfiguration*, were all preſent, the Father in the *voice*, the Sonne in the *fleſh*, the holy ſpirit in the *cloud*, as the *ancients* haue collected. Vpon this ſhort ſhewe of the glorious preſence of *Chriſt*, *Peter* was in an extaſie, *faciamus Tabernacula*, yet this *felicitie* had bin but *momentary*, if *made Tabernacles had ſerved*, though S.

Peter

Peter had made them; for Saint *Paule* telleth vs, *Non manufactum Tabernaculum*, it is not a Tabernacle made with *hindes* will ſerue, but the *true Tabernacle which the Lord hath pitcht and not man*, Heb.8.2 and which *David* asked of in his 15. Pſalme, *Lord who ſhall dwell in thy Tabernacle, who ſhall reſt vpon thy holy hil?* Pſal.15.1. The *Monarches* of the earth that ſhall enter *herein-to*, may caſt away their *crownes*, as *Elias* left his *cloake*, and repent of nothing, ſaue that they *came no ſooner hither*. It was as it ſeemeth an *honourable*, and a *Commendable* ambition in the *Diſciples*, that there was a ſtrife among them who ſhoulde bee *the greateſt in the kingdome of heaven*. Mat.18.1. Their other ambitious thoughts were not ſo lawfull. It was, I confeſſe a *monſtrous* ſight to ſee the *Saviours* ſervants, (who ſhould not haue *ſauoured* of earthly things) diſputing who ſhould be *the greateſt among them*, as in *Marke* 9.34. & a much more *prodigious ſpectacle* to behold a *contentiō* among them, in an *ambitious* manner at the *Lords table* in the time of the *Paſſeover*, Luk.22.24. nay of the *laſt Paſſeover* that ever Chriſt did eate with thē, which he had *deſired with ſuch a deſire* to eate with them: it was much to diſpute it, more to ſtriue for it, much to queſtion in the way, *contention* for it at the Table, much to doe it, when their *Lord* heard them not as in *Marke*, when no *danger* neere their *Lord*: more now when their Lord heard them; and they ſaw him in *ſorrow*, when it was but the day before his death, & bitter *Paſſion*, then his *comfort* a quarrell of his *Diſciples*; this *Paſſover* was truely *eaten with bitter hearbes*.

Both these *contentions* were grievous in common men, more grievous in the *lights* and *fathers*, & *Chariots*, and *horsemen* of Israel. But the question propounded in S. *Mathew* 18.1. may seeme *tolerable*, for our *Saviour* had taught *them*, *Primum quærite Regnum Dei*, first seeke the kingdome of God, and now they desire but to learne *Quis primus in regno Dei*, who should be the first and greatest in the kingdome of God. And in the answer to this seeming *tolerable*, and *Commendable* question, Christ not only *teacheth* but taxeth thē for the *swelling ambition* of that question, and answereth thē that vnles they were converted, & would become as *little children*, they could not enter into the *kingdom of heaven*. He instanceth in *a little child* thus, *Whosoever therfore shal humble himselfe*, as this *little child*, the same *is greatest in the kingdome of heaven*: teaching thereby that *Humility* is the gate to *heaven*, that though the *childrē of God* must lead an *inoffēsiue kind of life*, yet they thinke *meanely* of themselues, and the *more holy* a *man* is, the more hath he *sense* of his owne *corruption*. Hee must walke with *God*, & yet *humble himselfe* vnder the *mighty hand of God*. No *opinion* in his own *wisdome*, no *confidence* in his *owne power*, no *hope* in his owne *works*, he must deny himselfe if he professe *Christ*. And here by the *consequence* of the *instance*, he reproveth his *disciples* that did confound the *good motion*, by the swelling *disposition* of their *minde*, not content to bee *inheritours* of the kingdome of *heaven*, but tooke vpon them, to striue for *superiority* in that *kingdome*, where the meanest *inhabitant* shall be *a king*, the meanest re-

Mat. 18. 1.

Mat. 18. 4.

ward

ward a *Crowne*, and *all* ſhalbe like the *Angels of God*. Where our *New-borne Prince* now is, and enioyeth a *permanent* triumph, moſt glorious among them, that *follow the Lamb* whither ſo ever he goeth, among thoſe which are redeemed, from among men, and are the *firſt fruits* vnto *God*, and to the *Lamb*, having there the *Royalty* of *happyneſſe*, as he had here the *right* of *inheritance*.

9 *Ambition* could not *tempte* him, nor *ſtaunder* ſtaine him, that ever his *thoughts* did ſeeke that which was not *lawful*; neither in his *intentions* did he *approue* nor in his *actions* did appeare any ſhew of *vniuſt acquiſition*. * *Fas* was *the limitation of all his reſolutions*. * *Fas.*
The ancient *revenewes* which his *Royal progenitors* had deſigned in his *Principality* and *Dukedome*, he regained frō the vniuſt *poſſeſſors* (for the *Patrimony* of *Prince* & *Prieſt* hath been, & is intruded vpon,) but ſuch Princely *clemency* herein *appeared*, that *law* having reſtored their *landes* and *revenevves* vnto his *Highneſſe*, his *gracious bounty* reſtored the *poſſeſſours* vpon ſmall *conſiderations* vnto that which without *right* they formerly had *detayned*. Hereby giving *a taſte* as well of *Provident* managing of his *ſtate*, as of his *benigne* regarde of any, that had any *tenure* vnder him, as if his lawe had beene rather *Ius Prætorium*, then *Ius Cenſorium*, and he had affected the rules of *Chauncery*, more thē the *kings bench*: what *Equity* did yeeld him, his *Clemency* moderated, and *law* in his breaſt was attended as *Virgo* in heaven, as with *Leo* on the one ſide the power of *a Prince*, ſo with *libra* on the other ſide,

ſcales

scales to try the weight of *right*, wherein, as in the *divine scales* of *omnipotency*, so in his *weights*, the *worth* of *mercy*, outweighed the *right* of *Iustice*. So farre was he from gathering the *Treasures* of *wickednesse*, by the *balance* of *deceit*, from countenancing *Lawes* to bee *snares* to good mindes, or quirkes to *mercenary wits*, from denying the *Kings measure* to any man, or turning *Iudgement* into *wormewood*, that in many things he desisted from acquiring his own right: when the right hand of *æquitie* led him thereto: though the heathen observed that Iustice is a *vertue* in *nature*, so conioyning with the *heart* of man, that there is no greater *sympathy* betweene the *Loadstone* & *Iron*, then betweene *Iustice* and the *heart*. So that in a *Prince* especially, absolute *Iustice* in its rigour, cannot seeme deformed; that of *Heraclitus* being most true, ἄρχων ἐστι τοῦ θεοῦ εἰκων, νομός δ' ἄρχοντος ἔργον, δικὴ δὲ νόμου τελὸς. a *Prince* the Image of God, the *Law*, the worke of the *Prince*, and *Iustice* the end of the *Law*; yet such a sweet match was in the temper of the absolute *Prince*, that as hee never passed over the *Line* of *Iustice*, in wresting any thing from the true owner, so did hee not neglect the *exercise* of much *clemency*, even vnto those that vniustly, & some of them vnmanerly had intruded into, and continued long in the Rights of *Princely* demaines. As all that had occasions to negotiate with his *Highnes* worthie officers of *Revenewes* in the setling of *estates*, cannot but confesse out of a due consideration, if any sparke of *truth* and *integritie* be in them; as I acknowledge much in many of them, contemning the vipe-

Heracl.

rous

rous tongues of *malignant* and *mad* Detractors. Right was the *levell*, and *square* that ruled him; *kingdomes* or *Empires* were not forcible enough, much lesse the *possession* of some small *Cantons*, or *Countries* able to withdrawe his *eye*, and *heart*, and *hand*, from a iust proposal, or his foot from the path of lawfull *proceeding*. His soule abhorred the speech of *Polynices* in the Tragedie, *Imperia precio quovis constant benè*; kingdomes in his opinion were not to be bought at any rate. He esteemed *Power* without *Iustice*, out of *course*, as a *Lion* broke from his *cage*, furious & vnsatiable: vniust *suits* he held blots of the *Courts* and enimies of *Conscience*; vniust *warres* abuse of *force*, the *vsurie* of *fraud*; vniust *claymes*, *Contentions fire*, and *Opinions* falshood; vniust *possessions* as *Ahabs* vinyard, though the *acts of power*, yet the *dwellings of horror*. *Iniustice* in any case, was not only *distasted* but *detested* by him, hee yeelded no *countenance*, no *encouragement* to such acquisitions. *Rapine* durst never fly for shelter vnder his shadow, it feared, nay it fled his *countenance*; neither his *practise*, nor *protection* yeelded favour to that horrid *Pyoner* & *Monster* of the *Palace*, *Iniustice*: *Fas est*, was νομὸς ἀναγραφὸς, as *Aristotle* calleth it νομὸς Βασιλικὸς, as S. *Iames* tearmeth it, an vnwritten, yet a *Royall* law to him. The Portion of the *Levite* hee esteemed sacred, *sacriledge* he accounted as *neighbour to blasphemie*; the *Church* was as happy by him, as he by it *holy*: he wisht the *Arke* and *Aaron* their dignitie and dues; not the meanest of that tribe, but had from him vpõ any occasiõ, more respect then from the most of that time; and for their

Sen. Trag.

maintenance, by his *Religious Arithmetique*, hee intended rather *addition* to it then *substraction* frō it, whatsoever to the contrary was thought by some hot spirits, *Herostratus heires*, who thinke to get honour by setting *fire* on the Temple: No place complained of any *Iniustice* in him, much lesse *Gods house*, or the maintenance thereof. The Temple was his high way to *heaven*, and *righteousnesse* his guid, *felicitie* the Patrimonie he expected, and yet *violence* the meanes by which he sought it. Was violence the meanes? Sacred *Prince*! he was another *Moses*, the meekest that ever his name stiled great, *Anger* was a *stranger*, and *Passion* an *exile* with him, his *pulses* equall, speeches temperat, his *countenance* as the sunne in it selfe, alwaies faire, his *entendments* iust, and *actions* iuditious. Where then had violence either dwelling or lodging in him? *Nec irritabilis nec implacabilis*, hee was not easily angred, yet easily pleased, a storme could not smite him, nor the violence, which *shipwrackt* others, shake him. *Cælum non patitur*, this celestiall creature was not subiect to the passiue motions of *distempers*: the change of the *moone* had not power, nor the violence of *Planets* predominancy in his *Nativitie*. In all his *sayling*, hee was in a *calme*, hee had learnt the lesson which was taught to *Traian*, *Nec minus se hominem esse quàm hominibus præesse*, His practise was as much in the *Politikes* to obey, as in his *Oeconomicks* to rule: and how then was violence the meanes of his acquisition? I say again *Violence* was the meanes to obtaine his *felicitie*, even that holy sanctified *violence*, which our Saviour exhor-

Plin.

horteth vnto, Mat. 11.22. The kingdome of heaven muſt ſuffer violence, and the violent take it by force. The Saints of God ſhall drinke of the *Flood* of *life*, Pſ. 36.9. The holy ſpirit deſcended in a *fire*, Acts 2. And what more violent then a *flood*, or *fire*? In what is ſo much *earneſtneſſe* ſhewed, as in a *race*, or a *Combat*? yet theſe be the *tearmes* of Scripture, to incite to a more vrgent violent pace in our paſſage towardes heaven. Which *Courſe*, as this Peereleſſe *Creature* knew, ſo did he with his beſt affections bend towards it, *Spirituall pride*, and *carnall ſecuritie* were rockes on either hand him, which hee *avoided*, a continuall *remembrance* of his *Creator*, the Lord that *directed* him, and as if his *veſſel* had beene more *ſpeedy* then *ordinary*, hee happily paſſed through the *waues* of this troubleſome *world*, and caſt *ankor* in the *haven* of *heaven*, vnto which hee had the heigth of *inheritance*. Mat 11.12.

10 Learne from this *Holy patterne*, all yee that torture *Iuſtice*, and extend the limits of *right* to your own ends, vſing the Law, as a Law of libertie, *blãching* of *bad*, *darkning* of *good* courſes, changing the face & ſpeech of *Iuſtice*, making her *pronounce* as the heathen *Oracles*, often *ambiguitie*, if not *falſities*. Behold a *Prince*, whoſe *power* might haue betrayed his *will*, and his *will* corrupted the *Law*, but hee *walketh vpright before his maker*, *violence* or *crueltie* had no place in his *habitations*, all his *intentions* were weighed, with how *lawfull*, not how *gainefull* they were: the kingdome of *heaven* to which he had right by *adoption* is his ayme, is his deſire; to ſeeke other *things* if this were any *hin-*

drance to this atchieument he forbore: hereby teaching the *vnrighteous Ahabs* of this time, who ſeeke for all things elſe but *heaven*, by all means elſe but *right*, how great their *offence* is, who in the placing of their *officers* be like *Nero*, whoſe ſpeech was to his ſervãts, *ſcitis quibus mihi opus. & hoc agamus ne quis quid habeat*, as if his treaſures ſhould haue beene the *Ocean* into which the rivers of privat mens *ſtates* ſhould haue emptied themſelues: *Vox prædone, quã principe dignior*, a ſpeech fitter for a *Pyrat*, then a *Prince*, as one cenſureth him. Where if ſuch would bee *content*, to prey onely on the *great ones*, the fault were leſſe, as *Tibullus* telleth the great *theeues* of his time,

Eraſ. Apoth.

Lang loc. Com.

Tibull.

At vos exiguo pecori fureſq; lupiq;
Parcite: de magno præda petenda grege.

It cauſed *Davids* anger to be greatly *kindled* againſt the rich man in *Nathans* parable, who tooke away from *the poore man*, the one, and *onely little ewe Lambe*, *which he had bought and nouriſhed vp*; and *David* ſentenceth it thus, *As the Lord liueth, the man that hath done this thing ſhall ſurely die*, and he ſhall *reſtore* the *Lambe* fourefold becauſe he did this *thing*, and becauſe he had *no pity*, 2. Sam. 12. 6. And not to heape *teſtimonies*, that one of *Caſſiodore* is enough, *Vltra omnes crudelitates eſt divitẽ velle fieri ex exiguitate mendici. Amentur honeſta lucra, horreantur damnoſa compendia. Pudeat ab illis tollere quibus iubemur offerre.* It is *cruelty* in the *abſtract* that anie man ſhould *grow* rich by extorting from the poore; *honeſt* gaine is *lawfull*, damned *rapine* hatefull: the *extreame* of ſhame is to *take* from them, to whom wee

2. Sam. 12.

Caſſ. lib 5. Ep.

are *commanded* to giue. God heareth their cries, remẽbreth their sighes, putteth vp their *teares*; their complaints as *darts* pearce heaven. The obseruation of *S. Chrysostome* is worthy, that of all the blessings of our *Sauiour* in the *Mount*, the blessing of *inheritance* is only given to the *meeke*, Mat. 5. 5. Blessed are *the meek, for they shall inherite the earth*. Which is mainely contrary to the course of *the world*? for if meekenesse were the best fortresse for *possessiõ*, how soone would the *snares* and *subtilties* of *Law-wresting vnderminers*, prevaile! *wherefore* the violent *Nebuchadnezars* of the *world*, by *vsurpation* rather then by *possession*, retaine their seats, & may be said rather to *inhabit* then *inherite* the land. But vnto the *Godly* saith God; *What man is he that feareth the Lorde? him shall hee teach in the way that he shall choose*, his *soule* shall dwel at ease, and his *seed* shal inherite the land, Psal. 24. 12. Not only the *meeke* thẽselues but *their seed*, shal not only *possesse* but *inherit*, not only the earth but the *land* of the *living*; when as the vniust *Intruders* shall make but the *spiders* nest, or build their houses, as vpon the *sands*, a *winde* will come to cast downe their *Palaces*, & to root them out of their *possessions*, & to rot their *memoriall* from of the earth. When as, they that by *right* & *righteous* dealing haue enioyed the blessing of *inheritance*, shall shine by their *good works* while they *liue*, and by their *good name* whẽ they are dead; as now this Gratious *Glorious Triumphant* Saint doth, whose name shall bee *had in everlasting remembrance*.

Ita in singulis virtutibus eminebat, He was so *emi-*

nent in every vertue, to vſe *S. Hieroms* words, that with out much *amplification* the *Apophthegmes* of his own life, will furniſh a *large* diſcourſe. He was never beaten down with his *owne paſſions*, but did conquer his own *conquerours*; his *anger* ſerved only to *enflame his zeale*, height of *ſpirit*, to *deſpiſe the world*, *Feare*, only to abſtaine *from ſin*, *ioy* to *praiſe God*, *ſadneſſe* to *repent*, *hatred*, to *purſue vice*, *loue*, to *enſue vertue*; ſo his paſſions, being ſubdued as *Rebels*, were ſingular helps in the exerciſe of *vertue*. And for *himſelfe*, and his worthy followers, the words of *Hierome of Nepotiã* will fitly ſerue the cloſe of this diſcourſe *Domus eius, & converſatio, magiſtra erat publicæ diſciplinæ*, his owne Princely *converſation*, & the courſe of his *houſe* was a *miſtreſſe* (or rather a *mirrour*) *of publike diſcipline*, the modell of a wel-managed *ſtate*. *Mars* & *Minerva* dwelt in his *Palace*, which in it ſelfe was a ſecond *Paradiſe*. *Religiõ* was of his *privy chamber*, and *vertue* a great officer in his *houſe*, *knowledge* was a *companion* with him, good inclinations had breeding here, and good men *preferment*, and his *Countenãce did change the face of the times*. But as *Ceſtius* in *Seneca* ſpake of *Altius Flavius*, *Tã maturè magnum ingenium non eſſe vitabo*, it proved to bee a *fatall truth* in him, that ſo *great a ſpirit*, ſo *ſoone* to appeare, was a *prodigious* ſigne of the loſſe, which enſued by the end of his life, ſuch an *Epiphany* was the ſpeedy forerunner of *his mortality*. No *preuentiõ* could ſtay the *wheele* running at the *Ceſterne of his life*, his daies were *numbred*, the *ſtealing ſteps* and inſenſible *degrees* of *death* did approach even *like the ſunne*, which

Hier.

Senec. Lib. 2 Conſ, con. 1.

main-

maintaineth a very ſwift motion, yet doth not the *eie* perceiue it to *moue*. *Death* the Tyraunt, exerciſed his *rage*, with the *greateſt cruelty vpon this Princely ſubiect*, and *ſuddenly cropt of*, this faireſt of *Natures flowers* and overthrew him in the Principall ſtrength, and beauty of his age: at which *blow, the world ſtaggred, & being old and nought it feared the date of its owne diſſolution*. All naturall things, muſt encreaſe and decline, the *ſunne* ſhal end the courſe & conſume, heaven ſhall be wrapped vp as a *ſcrowle*, and the ſtarres ſhall *fall*, *Death doth reſtraine the ſpirit of Princes and is wonderfull among the ſonnes of the earth*. It was the laſt leſſon that ever this *excellent Prince* was publikely taught, that though cõmon mẽ, dare not be acquainted with kings, yet death is more commonly boiſtrous and more violent with kings, then other men, *Of all the kings of Iudah, frõ Rehoboam downe to Zedekiah, there were in number twenty, and ſix of thẽ, that is almoſt a third part ſlaine; of the kings of Iſrael from Ieroboam to Oſhea, there were alſo in number twenty, and ten of them a iuſt halfe ſlaine, yea looke into our owne ſtories and our Engliſh Chronicles are all bloudy from the Conqueſt downward of three & twenty deceaſed, eight which is more then a third part ſlaine*: whereupon the * Reverend Preacher cõcluded, it were a moſt *feareſull* thing amongſt the common ſort of men, if one, in every three were ſubiect to ſuch violent death. But *Death* durſt not come with ſuch *violence*, nor ſo rudely intrude into this Princely *Sanctuary*, it came in by ſtealth, yet being *entred*, it ſeverely did exact *obedience*, it expugned all *defences* againſt it, & vndermining all

Pſal.

* *M.* Wilkinſon, *who preached at S. Iames that day his Highneſſe ſickned.*

all *Phyſicke*, was not content with bloud, but cõmands *life*: when *Natures* frame ſeemed firme, and a countenance of *cõtinuance* appeared in this *Divine Prince*, Death led him into the vnavoidable paſſage of the fartheſt & faireſt path of nature, & kept him 13. daies in this *Labyrinth*. In which time, dayly changing, daily *dying*, He, though entangled in the ſnares of diſeaſe, yet avoided the ſnakes of diſtruſt or diſtemper, & with a noble *Courage* like the ſunne, did ſhew greateſt countenance, in this loweſt *ſtate*, and with a braue yet bleſſed behaviour in contempt *of death*, gaue a *grace* to the greateſt extremities the *Tyraunt* could deviſe: for whẽ the Tragicke Monſter, ſtopt his *breath cloſed* his *eies* & drewe the *curtaines*, the Princely *ſoule* tooke *wing* and with troupes of *Angels* fled to heaven.

O Death!

It is not without warrant, that God *diſclaimeth* any intereſt in thee, thou *Infernall* yet *Imperiall* Commander: he hath *pronounced* by the mouth of the *wiſemã*, *that he never made thee, but that thou hadſt thine entry into the world by the very malice and ſubtiltie of the Divell.* Haſt thou hurried about the *world*, and compaſſed the *whole earth* to and fro? and haſt thou conſidered *Great Henry*, who was perfect and vpright, one that *feared God, and eſchewed evill*, and haſt thou privily ſhot at him that was true of heart? Curſed bee thy anger, for it was fierce, and thy *wrath* it was *cruell*! Didſt thou miſtake *Iehoſhaphat* for *Ahab*? this *holy* Prince, for ſome *Idolatrous Pagan*? or was thy aime onely at this *beautie* of the *world*? Why hadſt thou not *gorged* thy hollow helliſh appetite, with ſome blaſphemous

Wiſd 1.13. 2.24.

1 King. 22.32

Rab-

Rabſhakeh, or curſed *Sanballat*, with ſome aſpiring *Haman*, or Church-robbing *Nebuchadnezzar*?

12 *November* was the *diſmall* time death fitted for this *Tragedy*, a time noted by the Orator *dyſaſtrous*. It would rather fill a *Library*, then a *volume* to deſcend to *particulars*. It was the Month of the *Flood*, as *Ioſephus* among the ancient, & *Hoſpinian* among the moderne doe *affirme*: and if ever a ſecond *Cataclyſme* fell vpon the *earth*, the *Teares* ſhed in the *ſorrow* of this *loſſe*, may *deſerue a Chronicle*; many expectations were ſunke, and ſome *Gallants* went to *heaven by water*, *ſorrow killed them*. What *hopes* were ſhipwrackt in this ſtorme, and what a generall *deluge*, over ſtreamed all *honeſt hearts*, will never be *forgotten*, while that blacke day, the 6th of *November* ſhall appeare in our *Kalender*. *Quintus intendit, Sextus intulit*. The 5. day was by the Sonnes of *Beliall* a day dedicated to our *deſtructiõ*, a day by *Heſiod*, and *Virgil*, and all the *heathens*, as *Hoſpinian* colle&teth, moſt *ominous*: but the Lord was more *carefull* in the *prevention*, then wee *thankfull* for *preſervation* herein; therefore what was but *threatned* on the *fift day* was *ſhowred* downe the 6th day, at *which time the ſtorme fell vpon vs*. It was a *ſtrange* prodigie, that on the fift day at *night*, about the houre of 8. a *Rainebow* appeared, ſeeming as it were by the *ſight* and *Iudgement* of ſome, to cõpaſſe the *houſe of S. Iames*. I referre the *Learned* to thoſe that haue written of *prodigies*: for my own part I haue learned that leſſon, *In pluuibus Domini operibus non eſſe curioſum*, not to be ouer *curious* and *inquiſitiue* in many workes of the *Almigh-*

Ioſeph lib. 1. Antiq. cap. 5. Hoſp. de Orig. feſt pag 48. Novemb.

Eccl. 3. 22.

mightie. Lactantius much inveigheth againſt thoſe, whoſe chiefe delight was, *Inconceſſa ſcrutari*, to ſearch for vnlawfull things; and I knowe that *Iacob* ſtriving with an *Angell*, got the ſhrinking of a *ſinew*: yet that the covenãt of the *flood*, ſhould ſo dyſaſtrouſly appeare in the month of the *flood*, in the night beyõd the rules of *Nature*, and courſe of *cuſtome*, did certainely portend ſomewhat. Indeed after the *flood* God hung vp his *bowe* in the *Clowd*, in token of *reconciliation vnto men*, and the *bend* and arch of the *bowe* is turned from vs, as *Zanchius* obſerveth. But he hung vp his *bow*, ſaith *Ambroſe*, *Arcus habet vulneris indicium, non vulneris effectum*, the bowe maketh a ſhewe of *hurting*, but it doth not *hurt*, it is the arrow that *woundeth*. But now God ſeemeth for our *ſinnes*, to haue taken downe his *bow* againe, it was an arrow he ſhot with the *fervency* of his *furie*, the Court was *wounded*, the *Commõwealth*; the *Church*, the whole *Proteſtant* world receaved a wound, in the death of Gods *deareling*, the *Renowned Prince* now in *heaven*.

De falſ. ſap. lib. 2. c. 20.

Lib. de operibus creat. cap. 3.

13 Let all the world ſtand in awe of their powerfull commander, that ſhooteth his arrowes of deſolation among the *Children* of men. All the trees of the *Foreſt* muſt know, that the Lord hath brought down the *high tree*, hath exalted the *lowe tree*, hath dried vp the *greene tree*, and hath made the *dry tree* to flouriſh as he *threatneth* Ezek. 17. 24. and that all the ſonnes of men are vnder one *common conditiõ*. Our *liues* are *ſhort* in all things except *miſeries* and *troubles*, our continuance is only certaine in vncertaintie. God hath reſer-

ved

ved our times, vnknowne, becauſe wee ſhould bee al-waies ready.

Quò propior quiſq; eſt, ſervit q; fideliùs ægro
In partem læthi citiùs venit. By how much the neerer men come about dying *perſons*, by ſo much the ſooner ſhould they conſider their owne deaths. Wherefore *Noble* and *worthy Gentlemen*, who were ſad *ſpectators* of the bleſſed paſſage of his *Princely* ſoul, ſequeſter all humane wiſdome and policy, all *Court* vanitie or glory, looke vpon the *Glaſſe* of mortalitie; the more yee are *intangled* either in the *delights* or *affaires* of this life, the more grievous death will bee to you. It will be vnſeaſonable, when the *paines* and *perplexities* of the *ſoules* departing from two friends of ſo long *familiarity*, the *body* and the *world*, ſhal draw your powers from true repentance. Seeke therefore the Lord while he may bee found, blowe the *dying fire* of your *devotion*. Looke backe, and eſteeme the whole race which yee haue runne, as a *ſhort ſtepp*, looke forewards, and behold the infinit ſpace of *eternitie*, wherein by grace yee may continue: here yee haue no abiding city, your ſervice is no inheritance. Lift therefore your mindes to *heaven*, and diſcover the *moſt bright* and beautifull *glory*; *your life is your candle, waſt it not in idle play, it was allowed you only to light you to ed.*

Finally, whoſoever of you beholdeth the preſent *Princely family*, and ſaw it in her firſt *glory*; doubt not but God will make good his *word* to this houſe, which he promiſed in *Haggei*, *The glory of this later houſe ſhall*

Hag. 2. 9.

greater then the former, saith the Lord of hosts. Lord make this promise good. Blesse our most hopefull *Charlemaine* with all thy choise *graces. Let the enimie haue none advantage of him, nor the wicked approach to hurt him: but for ever let thy mercies compasse him, giue vnto him the doubled spirit of his now blessed and immortall brother; indue him with the hand of Gedeon, the heart of David, and the head of Solomon. Grant him in health and wealth long to liue, that at the length he may attaine everlasting ioy and felicitie through Iesus Christ our Lord. Amen.*

FINIS.

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